The Christian Cynusure.

OPPOSED TO SECRET SOCIETIES.

EZRA A. COOK, PUBLISHER, SS LA SALLE ST.]

"In secret have I said nothing."-Jesus Christ.

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VOLUME 2.

CHICAGO, TUESDAY, AUGUST 24, 1869.

NUMBER 27.

The Christian Cynosure. to perjudice the minds of all good Masons, all minds of all good Tempiars, and good Odd Fellows, and ell good Tempiars, and

Correspondence .

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following editorial corps has been elected for the exeming year.

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Here we have Blackstone; and he talks petc. child whe expected to reach its end and find a generous interest of the same period in the same period by the assurance the customery applicant. Hooked has, it was the customery applicant. Hooked has, it was a small and failed of flower three "abount" and a same period of the same period in the s pracepts and teachings of Scripture; and and dunes were multiplied with amazing rapi, look out for a general revival of lessy based to the backful that Divine Providence, dity. Shall we not plty the victime of a super, while the companion to the failty, imperfection and station that implies so much ignorance and like his discussion from the failty, imperfection and station that implies so much ignorance and like the control of the failty is not the failty? But were those Germans greater fools short, a

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Kinstey, Deali Scarren, W. R. Hardest, Shah, however, Mith the circle and Reidy Transported and the Company of the

Wm. McFarland, S. D. Allen, B. Reed, D. U. Parris, Jan. S. Hickman, Rev. Jus. McFarland, F. A. Wier, Duncan Williamson, Rev. L. C. Partridge, Aaron Hall, Orin J. Moore, H. White,

we have received from the press the intro-duction of a new book hy Rev. Jso Levistoron entitled "Masonic conspiracy" a large portion of which though long, we shall insert in the

conspirators against God and goodness. That they are infidels and seek to push from human lips the cup of hope and salvation, which Jesus Christ, as the hand of God, reaches out to the the Cuited Brethree's publishing bouse...En.
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only homeophe and dedrishle. According to the Managery to the Managery that the three processes. It is "friendship, town of the Managery than it better that the consult, and hortesty force". Two or that the bound the liberty that is their
better than the three of God and the laws. t the United Brethren's publishing bouse .- En.

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The old ben has forsken her chickens.—No uncommon thing smong the feathered tribes, but a rare event among oations quito anelgous to this, has happened to the Dominion of Conside. For whom has a nation voluntarily reliaquished the control of a subject province? Yet Great Britain nessked has officially notified the Ones of the Consideration of

cons of it, times used perpetual servery.

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CHICAGO, TUESDAY, SEPTEMBER 7, 1869.

NUMBER 28.

The Christian Cynosure.

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refuses to do homage to their unfounded es-sumptions—and insists upon full investigation and free expression of truth respecting their. Take away from Masonry

The college year opens September 9th, prox. should understand, that it is no use telling such

Correspondence.

COLLUSION IS NOT RELIGION.

tains of truth. Like the raving Goliath, ing in his lavely strength the armies of the lag God, its days of worship and glory the ended by a simple, smooth stone, take a hepherd boy from the pure, crystal wat amountain brows. One deep ingression of tamos upon the forehead of this great image by Massony, actted into the giants fore would put to flight all its worshippers an micrera and we should bear no more of Ma

nounce Christian precepts, openly, boldly, s ON THE SQUARE

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TO THE READERS OF THE CYNOSURE

My Goon Fergaps,-As our first volume it seems good to the committee the you, somewhat formally, my editorial greeting ongratuletions.

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ar, forcible, end bonest editorials; and Mr Foster, aircady announced as office editor, will watch the types for the present, as well as utter

stolen our compass: and we wish to bring our thanks for the salvation of popular governments and the section of always! If clieves the product of the plan that they would not "shous to do here asced, they mould have given thanks enough for shave; required supposition thanks there is the counter (Good, "approxed a tester distinct the Chroch which they love I Bisvery had protected by the Andorer Fresch) against 2. ") the character free Memory from popular discovery movement of the counter of the character o ed and maid for the raid on Kansas; and

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ath) evening, preached in the old town acqueintence with men and Ma

of "Free Masonry and kindred Sucleties."

I think God was menifestly with us Ret

or Hall, of the Edwards Church, though he "The History of Masonry." The carnest Christ- selfish men to help each other to underhanded

and it is hoped she will be able to bring order even to the confined on the Crusters types. The cause of the frequence which we have to the confined on the Crusters types. It is not to be entirely a support of the confined on the Crusters types. It is not to be, a mere and if should be the confined on cause of temperance with them. Where are an for spostage from tree goldines to become erect their edities is the very essence of is the Knownothings now? They postponed the almost universal among the nominally virtuous, delity. "But it don't interfere with religion anti-elevery triumph a few years; defeated and the broad way througed by the rich, and

And when he "could" not (fee from women would have been as an Arn Bungh Laws and the section of receive their next contribution. In the First for them in tenth AFF was over, we almost without the property of the property o

assanding—every body knows that there were to to morrow, and that it will appear a Priday, but I ree Masso longs, with slightly shifted forms, directing their existence and the state of t restin not with flash and blood, the good of these mean-arrangements and blood the good of these mean-arrangements. The subject must now be booked for discussion order. And that as relates to benerolence, it throughout the State, I think. I gave a dis- it discinctly and emphasically solids, and toutly the ory, without consecting to the divinity of site.

PARKT FINNEY'S COOK.

against God and bumanity, (that is against too bugstrests more. Ibelieve ar. Williston has sutherized Mr. Ritchie to go on. Surely folder. Suppose they are not—this does not worshiped the golden calf, at Sinal, anylog—
Christian averagings.

J. BLANCHABD. DR. COOPER'S UNFLINCHING DE-

We add a thought or two more on hie argu-

and two after us, the desentation of the Parlicest points of the Parlicest poi Masoos, Odd Fellows, and their temperance And when they give on the menace of for whelps helt out of all their heles, the Cynogus aking the ministers and abundance who testife Tower in the lore of Ciries,

J. BLANGHARD

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cheming demagogues and of ambitlees, and than do men of spiritual minds; and Dr. C. lo nothing to scare ony away, uptil they are read; Greek. But Deism is not Christiacity-it ex NOT TO SEFECT RALIGION.

Jost as delusive and deceitful in the

Dr. Cooper's argument le made en mere assertions, without a shadow of proof;] "ag user unitarity; and not only thin, but took and many of these assertions cannot be proved, hiding also all fellowship in worship with those because there is not the shadow of foundation; who worship in there Gode. For that would be for them in trath.

a no sign of true bravery, that a man cannot

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These points constitute the substance of his

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to capmd and repeat the assertion or decial. but I ree Mason lodges, with aightly altitles forms, directing their each treat scale and expected to the second or decide; and commonstation has night with directing their each treat scale and expected in the second of the second or decide; and expected to specific objection does not be a political of what perchands the second of the s

to to prove that Masonry is not some God in the lodge that I do in the Church, secusions are not slowed in the Wa snawer, so said the Israelites, when they such Christ ever foce.

How can some make a religious rite and in the substrated Mr. Ritchie to go so. Sorely 1062s. Suppose they are not-this does not receive the foundation of the substrated of God is lifting up a steader against favor each other reads and the controllers and the increase and an arrest that the substrated of God is lifting up a steader against favor each other political preference, which we on Kgyst." They need they cleaned the will, and so abserts the final and country they productly do in the Rayler's Arre bank, as a compling the same God where regulation of the substrated in the sub Our failbres ded from these priests excess the most from the authority of greet names and lodge work? Does that binder them from such fandamental destrine of Free Manonry, respectores, but thay have changed their jackets bumbage discussion in recess? And cannot the Masonic ing religion. The opposition is total and the factor of the fact

Mackey, in his lesicon of Free Masoury, any,

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containing poshing officialities to any class.

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I am not able to bear the expense.
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"" Well, 'said his friend, 'if you will agged
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""What does this mean? said he. Do you lick me in danger of becoming a drankard?"
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Talking of seets till into one are, Of the various dootries the saints That night I atood in a troubled di By the side of a darkly flowing etr

And a "Churchman" down to the rive

Dut the aged father did not mied, Aed his long gown floated out behind As down to the stream his way he to Dis pale hands clasping a gill-odged i

there, And shough I put on a starry orown, I should feel quite lest without my gov

Then he fixed his eye on the shining trac But his gown was heavy and held him And the poor old father tried in vain, A single step in the flood to gain

I saw him again on the other side, Dut his silk gown floated on the tide; And no one asked in that blissful soot Winther he belonged to "the Church or not.

Then down to the river a Quaker str.
His dress of a sober hue was made;
"My cent and hat must be all of gray,
I cannot go not other way."

Then he betteeed his cost straight his chin, his ohin, And etoidly, sofemnly, raded in; And his broad-brimm'd hat he pull'd

down tight Over his forehood, so cold and white

Dat a strong wind carried away his hat; A moment he elently sight'd over that; And thoe as he gazed to the farther also The cont slipp'd off and was seen no mos

As he enter'd heaven, his suit of gray Went quietly sailing—amy—away, And none of the angels question'd him About the width of bis heaver's brim.

Next came Dr. Watts with a bundle of

Ted nicely up in his aged arms,
And Hymns as many, a very wise tlsing,
That the people in heaven, "all round,"
might sing.

Rut I thought that he heared an auxiou sigh.
As he saw the river ran broad and high.
And look'd rather surprised, as one by one.
The Psalme and Hymns in the waves ment

And after him, with his MSS., Came Wealey, the pattern of godliness; But he cried, "Dear me, what chall I do The water has seak'd them through an through.

And there on the river, far and wide, Away they went down the swellen to And the saint astonish'd passed the

'Sprinkled or plunged, may I ask you,

you; Yon're hound, I know, to the realer bliss

Dut you must go that way, and I'll go thi

And streight way plonging with all his might, Away to the loft—his friend at the right Apart they went from this world of sin Bot at last together they entered in.

And how when the river was rolling on, A Preshyterian church went down; Of wosen there seem'd a wondroun thron But the men I could count as they pars'd

And a sound of murmuring, long and to

new, That is the false, and this is the true."

Till they stood by and the streem,
Then, just as I thought the two ways men
Box all tha bretheen were talking yet,
And would talk on, till the bearing tide
Carried them over, side by aide
Side by aide, for the way was one,
The tollooms journey of life was done,
And Priest, and Caskor, and all who dies
Camo ont allks on the other side.

No forms, or crosses, or hooks had they No gowns of silk, or sults of grey. No creeds to guide them, or MSS., For all had put on Christ's righteouse

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— Ed.

Respectfully years,

A CLDFIELD.

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